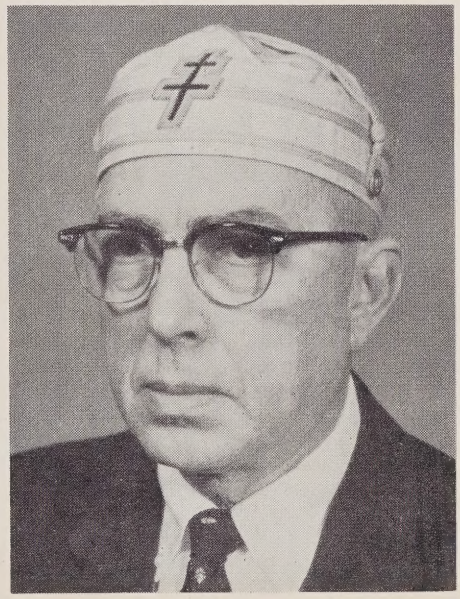
THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 2 FEBRUARY, 1958 NO. 1



WILLIAM CHARLES MOORE, 33°
Newly Elected Master of Kadosh, New Bern Consistory No. 3, for the year 1958.

REGULAR MEETING

New Bern Lodge of Perfection No. 6
Monday night,
February 10th, 1958

THE BAGPIPE

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*
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NEW BERN, N. C., FEBRUARY, 1958
VOLUME 2 NUMBER 1

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HISTORY OF FREEMASONRY IN NEW BERN

For the necessary research in connection with this subject we are indebted to Miss Gertrude S. Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.

(CONTINUED)

FORMATION OF GRAND LODGE

An account of the organization of the Grand Lodge of North Carolina after the winning of the War for Independence from Great Britain follows, as written by Francis Xavier Martin, noted Editor, historian and jurist, and published in The Ahiman Rezon and Masonic Ritual, printed in 1805 in New Bern:

"The Great Architect of the Universe having permitted a dissolution of the political bands which united North Carolina to Great Britain, propriety seemed to point out that the lodges of this State should not remain longer under any allegiance to or dependence on the Grand Lodge or Grand Master of that Kingdom. In 5786 the Union Lodge, of Fayetteville, being advised thereto by a number of visiting brothers from the different parts of the State, proposed that a convention of all the regularly constituted lodges of North Carolina should be held at Fayetteville on the 24th of June, 5787 (1787), to take under consideration the propriety of declaring by a solemn act the independence of the lodges of North Carolina, and to appoint a State Grand Master and other Grand Officers. The great distance to and the small intercourse between the different parts of this extensive State having prevented a sufficient number of delegates from attending, the convention adjourned to the town of Tarborough, where the (Masonic) Declaration of Independence took place, and a form of government was adopted. The Most Worshipful Samuel Johnston having been appointed Grand Master and the Right Worshipful Richard Caswell (then Governor of this State) Deputy Grand Master, the first Grand Lodge was held on the following day."

The New Bern Masons were actively interested in helping get large delegations from the other lodges in the State at the Tarboro meeting is proved by the fact that on October 4 they appointed a committee to frame circular letters to the lodges urging a representation at the gathering called for December 9 at Tarboro. On this committee were Stringer, Machen, Isaac Guion, James Ellis, Abner Neale, and Martin De Fongatte. Three of these committee members—Stringer, Guion and Neale—were elected as delegates to the convention.

The committee's letter sent to the lodges at Fayetteville, Halifax, Edenton, Kinston, Franklin, Salisbury, Warren, Windsor, Winton, Wilmington and Rockingham, follows:

"Worshipful Brothers—

"The election of a Grand Master and Grand officers for the State of North Carolina, the important business for which several lodges of this State had sent representatives to Fayetteville, on the 24th of June last, having been postponed, on Account of the non-attendance of a majority of their delegates, it was then resolved that a General Convention of all the regular constituted lodges should be held for that purpose, at Tarborough, on the 28th of November next; and that Saint John's Lodge of Newbern should inform them thereof.

"But, it having been absolutely impossible to forward this important information, in so short a time, throughout this extensive State, this lodge, being anxious to have as full a representation as the solemnity of the business requires, (having taken the advice and opinion of the members of the different Lodges who have visited them), came to a resolution: "That it should be proposed that said General Convention be held on the 9th day of December next, and that notice of this resolve be sent to all ye regular constituted Lodges of this State.'

"Therefore, we, the Master and Wardens of St. John's Lodge of Newbern, do inform you, that this lodge will send delegates to meet such members of your Lodge, and of all regular constituted lodges of this State, who will be appointed to form a General Convention, for the election of a Grand Master and Grand Officers of the State of North Carolina, on the 9th day of December next.

"In the gladness of our hearts, Worshipful Brothers, we beg leave to anticipate our congratulations, to you on the manifold advantages which will arise to our Society, from the appointment of

(Continued on page 8)

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

CO-OPERATION

Brethren, we are up against a problem which you can help us solve very easily if you will cooperate; The problem I have reference to is your change of address when you move from one place to another, unless we know your new address your mail comes back to the office and this in a year's time is quite an item of expense, and is particularly true in connection with the *Bagpipe* because each *Bagpipe* that is returned to us costs the Consistory 5 cents and this item amounts to several dollars each month and that together with other mail we get back runs the total up to about $10.00 each month.

This isn't much to gripe about, but it is an unnecessary expense and if you will just let us have your new address when you move from one place to another it will be a big help. We want you to get your mail promptly, particularly the *Bagpipe* but without cooperation on your part we can't do it.

Won't you drop us a post card whenever you move? It is just a matter of 2 cents but it means quite an item to us.

Thanks for your cooperation in this matter, and I believe you will play ball with me.

With kindest personal regards and best wishes, I am

Sincerely and fraternally yours,

Secretary

LET US OPEN OUR HEARTS TO LOVE

By Harold Glenn Cuthrell, 32°, K.C.C.H.

We like the popular song with the chorus beginning with these words: "Open your heart and let the love shine through."

There you have a good motto or theme song for this world afflicted with tyranny, fear, and sickness of the soul. This world is suffering from the infection of hatred and bigotry, and the poison of communist despotism and a secularism which ignores God and spiritual values.

We need more Love—active good will and practical compassion in international relations, in national life, in community activities, in the home, the school, in labor and management and in every sphere of human endeavor. This world, desolated by man's inhumanity to man, yearns for more love and understanding and appreciation.

When we express our love in creative living and joyous service we are working with God in the redemption of the world from chaos and the tyranny of evil. Scottish Rite Masonry teaches the value and inspiration and omnipotent power of Love, affirming with Jeremy Taylor: "Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old, the new, and the great commandment, and all the commandments, for it is the fulfilling of the law. It does the work of all the other graces without any instrument but its own immediate virtue."

All of us can be ambassadors of love in a world hungry for kindness, and needing encouragement and assurance in the time of fear and uncertainty. Where there is hatred let us bring the spirit of love and understanding. Where there is the darkness of ignorance and prejudice let us bring the light of knowledge and truth. Where there is slavery let us bring freedom, and the opportunity to grow in grace and spiritual stature and moral dignity. Where there is cruelty let us bring reverence and humane conduct born of the Golden Rule of Christ.

Love is the omnipotent force of God's creative energy, and the most civilizing and refining influence in this universe. The finest fruits and achievements of our Christian civilization come from the impulses of love. The Christian home, the State based on democracy and dedication to freedom, the school training the mind to search for truth and justice, the hospital, the orphanage, the mental institutions, and the Church of Christ, all these magnificent works emanated from the creative spirit of love flowing from the mind of the Creator to the minds and hearts of men.

Scottish Rite Masonry says with Sir Walter Scott in his "Lay of the Last Minstrel"—

"True love's the gift which God has given
To man alone beneath the heaven;
It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind."

And Scottish Rite Masonry affirms with Ralph Waldo Emerson:

"Give all to love;
Obey thy heart;
Friends, kindred, days,
Estate, good-fame,
Plans, credit, and the Muse—
Nothing refuse."

As one wise man has written: "If the tender, profound, and sympathizing love, practiced and recommended by Jesus, were paramount in every heart, the loftiest and most glorious idea of human society would be realized, and little be wanting to make this world a kingdom of heaven."

Let us all remember this supreme teaching of the Bible and Scottish Rite Masonry: God is Love and Love is God. When we abide in the beauty and glory of Love we abide in the Eternal God of the universe and the Author of our Salvation. So we say that if we would have peace for our souls and rest for the heart and the assurance that we are playing a creative part with God in helping to make our community and country and world places of beauty and health and harmony and peace, we must open our hearts to love, and then let our hearts send out the good cheer and blessedness of love to others.

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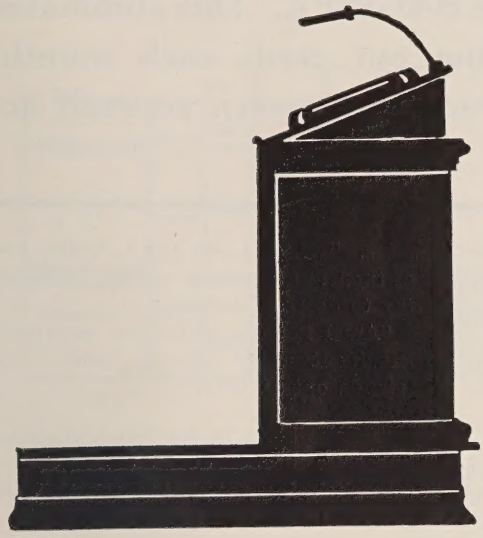

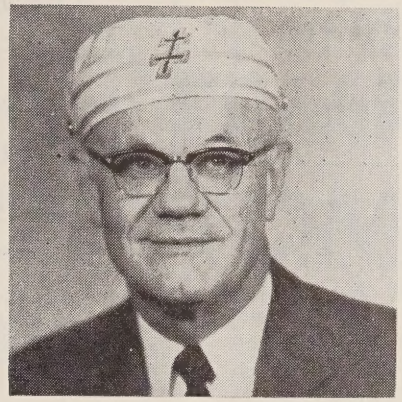

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

ELU OF THE FIFTEEN

This is the second and one of the most fascinatingly dramatic of the "elect" degrees. You will recall that in this was symbolized the continued pursuit of the enemies of human freedom, their final capture and punishment. All of Masonry is symbolic, of course. It is doubtful, however, that symbolism anywhere in the course of the degrees is more significantly portrayed and expressed than here.

Human liberty, human freedom, is a priceless possession and must be constantly guarded. The freedoms that are ours, and that we prize so highly, can be lost to us. Lethargy and indifference have always been our deadly enemies. Perhaps it can be aptly said that human liberty is never secure as long as these enemies abound.

This degree, therefore, is dedicated "to the cause of free thought, free speech, and free conscience." It is devoted to religious and political toleration and to the enlightenment of the mind and soul. Toleration holds that every man has a right to his own opinion, and liberality claims that no human being can say he alone knows the truth. Whatever a man sincerely and conscientiously believes is truth to him, and only through enlightenment and education are intolerance and fanaticism put down. Masonry, we have said so many, many times to our classes of candidates, is not a religion. It was never intended to be a religion in spite of the fact that we often times hear some poor, misguided, and uninformed Mason declare that he can get all the religion he wants in Masonry. It might be said, parenthetically, that such a man apparently needs but little. Masonry is founded upon the essential truths of all religions. It is the universal morality that underlies and undergirds all creeds. A belief in the one true God and a moral and virtuous life are the only requirements that Masonry promulgates as a necessity for membership.

"The crowning glory of God's creation is a virtuous, right-living, right-thinking, and right-acting man. No matter how exalted, or how humble his station in life, if he does right because of his love for that which is right, he is a good man. A proper study and conception of Freemasonry will demonstrate that it contributes to that kind of manhood.

USE THE TALENT!

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.

—Walt Doxy.

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Bagpipe Skirls

The date of all our future meetings will appear on the front page of the BAGPIPE. This eliminates the necessity of mailing out cards each month. Please take notice thereof and govern yourself accordingly.

Dear Brethren,

The bagpipe has certainly been 'ornery of late. I even had to threaten sending it back to Scotland to the Loch Ness monster before I could get any cooperation at all. I know the trouble and feel badly for it, but there are times when we have to fight maladies. This particular one was fear. I realize fear is a pretty bad ailment, but I also realized that with this being the time of month for this concert that the wind bag had to come around.

It all began when that below freezing weather hit the "Sunny South". The old boy heard those things called people talking about all their pipes being frozen and some had even burst. What worse fate could befall a bagpipe? I'm sure it was enough to frighten a fellow, but with the above mentioned threat and the promise of blowing enough hot air, he promised to perform. Here are the effects.

It's good to have things money can buy, so long as you don't lose the things it can't.

Definition of a gentleman: A person who is nice to those who can be of no possible service to him.

Mud thrown is ground lost.

Here's a sharp one: The stinger of a bee is only .03125 inches long. The rest of the 12 inches is pure imagination.

Overheard: "I guess you'd call us friends—we have the same enemies."

A four year old watching television suddenly turned the set off. When asked why, she explained: "I have to go to the bathroom and don't want to miss anything."

One business man to another: "We're a non-profit organization. We didn't intend to be—but we are."

"Paw," said the farmer's boy, "I think I'll go to college. I want to be a doctor and I think I'll study obstetrics."

"Likely you'll be wastin' your time, son," replied the father. "Soon as you learn about obstetrics somebody'll come along with a cure for it."

When Ira Stephens and Norris Reed left a restaurant together, Ira gave the hat check girl a dollar tip.

"You made me look cheap—giving a tip like that," said Norris, when they were outside.

"Can't help it," replied Ira. "Look at the hat she gave me."

The Smithsonian Institution reveals that there is 45 trillion dollars' worth of gold in the ocean, but we don't suppose it will comfort a seasick guy much to know that he's rolling in wealth.

With this being the month of February, and the month of Lincoln's birth, the bagpipe wants to dedicate a small portion of this program to him.

Abraham Lincoln was once being criticized for his attitude towards his enemies. "Why do you try to make friends of them?" a colleague asked. "You should try to destroy them."

"Am I not destroying my enemies," the President asked gently, "when I make friends out of them?"

"I have been driven many times to my knees," Lincoln once explained, "by the overwhelming conviction that I had nowhere else to go."

May we, as true Scottish Rite Masons, practice the policies of this great and noble man, and as we travel through this world let us all remember:

Masonic labor is purely a labor of love.

He who seeks to draw Masonic wages in gold and silver is doomed to great disappointment.

The wages of a Mason are earned and paid by members of the Craft in their dealings with one another.

Sympathy begets sympathy, kindness begets kindness, helpfulness begets helpfulness—and these are the wages of a Mason.

With sincere wishes that 1958 is being good to you.

Your bagpipe tooter,
PAUL STEVENS

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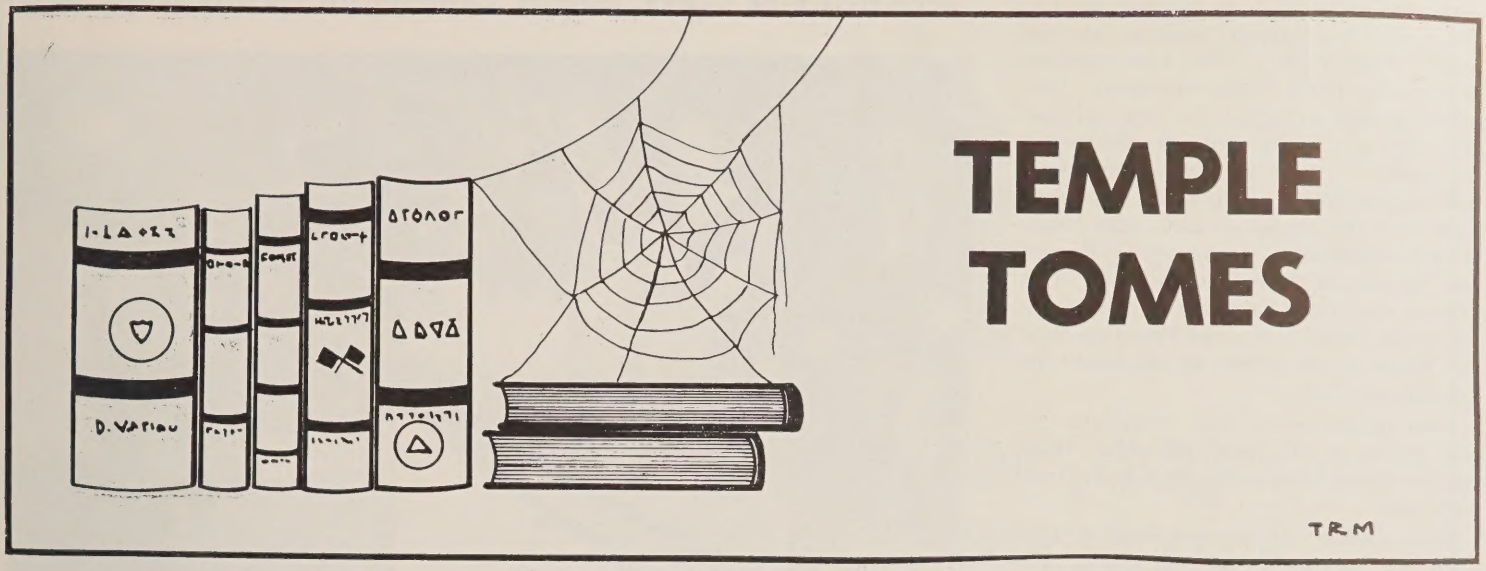

Fellowcraft Masonry instructs the initiate in Geometry. The different orders of architecture are explained to him and he is enjoined to study the Seven Liberal Arts and Sciences, and to proceed on his journey toward the attainment of Masonic knowledge.

It is in this degree that the novice gets his first concepts of the Great Geometrician and stands in aweful reverence of the Supreme Architect of the Universe—He who "shaped the suns and set their paths in the ancient deep". Well could he say, "Let us lift up our heart with our hands unto God in the heavens", for he stands as Abram stood in Genesis 17: 1, 2 ". . . Jehovah appeared unto Abram, and said unto him 'I am El Shaddai (God Almighty)? Walk before me and be thou perfect".

Wherever and whenever God Almighty has had any dealing with man it has been as Jehovah. Hitherto we have read of the different names of God in his appearances to man; And we find the application of these names very enlighening. For instance.

Take the Twenty-Third Psalm which is so dear to Masonic families everywhere. The first verse reads:

"The Lord is my shepherd; I shall not want."

"Jehovah-Rohi" means *the Lord is my shepherd.* No designation of Jehovah has brought more comfort to the heart or sounded sweeter to the ears of the saints of both the Old and New Testaments, ancient and modern, than this beautiful expression. We have a reassuring reminder in—"But my God shall supply all your need according to his riches in glory by Jesus Christ".

"He maketh me to lie down in green pastures: He leadeth me beside the still waters."

Here we have Jehovah-Jireh, which means "In the mount of the LORD it shall be seen" or "The LORD will provide himself".

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake".

As Jehovah-Rophe he is Jehovah who heals. In Psalm 103 we read "Bless the Lord, O my soul . . . who first forgiveth all mine iniquities and (then) healeth all thy diseases". "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it . . ." (*"His name's sake"* being the Jehovah of John 8:58).

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Now, Jehovah-Tsidkenu means Jehovah our Righteousness. Through the "Valley of the Shadow of Death" means through this vale of unbelievers, or spiritual death. Tsedkenu is derived from tsedek—righteousness. It is meant originally to be stiff or straight. The Hebrew word cannot be adequately translated by any one English word. It signifies God's dealings with men under the ideas of righteousness, justification, and acquittal. In Exodus 4:20 we see that "Moses took the rod of God". "By faith Jacob, when he

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was dying, blessed both the sons of Joseph; and worshipped, leaning on his staff", (Heb. 11:21). The word comfort means com (with) fort (strength). Another interpretation is ". . . *thy rod and thy staff give me peace.*" In Micah 6:9 we read ". . . hear ye the rod, and who hath appointed it". "The staff" so readily speaks of the 'Bread of Life', and *Peace* is Jehovah-Shalom (Jehovah is Peace) the "Prince of Peace" of Isa. 9:6. The "Peace with God" of Romans 5:1, He is our Peace (Eph. 2:14), and Peace through the blood of the Cross as expressed in Colossians 1:20.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

This speaks of Jehovah-Nissi ("The Lord our Banner"). The banner of Jehovah held aloft in Moses' upraised hand brought victory to his people. The rod in Moses' hand, however, was only a symbol. Moses called the name of the altar which he built Jehovah-Nissi meaning Jehovah, Himself, is my banner. Isaiah predicts a rod to come forth of the stem of Jesse. This stem or root is also Himself to be an ensign, a banner of the peoples.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Jehovah-Shammah (Jehovah is here). "That where I am, there ye may be also." And, He said "My presence shall go with thee, and I will give thee rest". (Ex. 33:14). Then five verses later Jehovah-Shammah answers "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious, and will shew mercy on whom I will shew mercy".

God Almighty, as the Supreme Architect of the Universe in the Fellowcraft degree is the Eternal Theme of all Masonry. The Fellowcraft Mason is always an Entered Apprentice in his fervor for more light on the greatness of the El Shaddai who appeared to Abram. God Almighty as the Great Geometrician holds eternally the awe and reverence of all Masons, be they Entered Apprentice, Fellowcraft or Master Mason; And, so mote it ever be.

—By Tom McCrea

SCOTTISH RITE PARTY, SHRINE AUDITORIUM, JANUARY 13, 1958

The New Bern Scottish Rite Bodies entertained members and their ladies at a Buffet Supper Party in the Shrine Auditorium on the night of January 13, 1958. Approximately 200 people were present and all thoroughly enjoyed themselves. After the supper a social hour was enjoyed and the party was voted a tremendous success especially in getting the new year off with a good start! This should react in getting many petitions for our Spring Reunion on the 8th, 9th and 10th of April.

SCOTTISH RITE ORIGIN

May 31, 1801, at Charleston, South Carolina, four devoted men sought to bring Masonic order out of Masonic chaos. They were joined, within a year, by seven others and The Supreme Council of the Thirty-Third Degree for the United States of America became a reality. Of these 11, four were Jews, five were Protestants and two were Roman Catholics. Later the name was changed to the Ancient and Accepted Scottish Rite.

The Northern Supreme Council is the child of this Mother Council of the World. On August 5, 1813, Emmanuel De LaMotta, 33°, of Savannah, Georgia, a distinguished Jewish merchant and philanthropist, and Grand Treasurer General of the Supreme Council at Charleston, organized, in New York City, "The Supreme Council of the Thirty-Third Degree for the Northern Districts and Jurisdiction of the United States of America."

—From News-Letter Supreme Council A.A.S.R. N.J.

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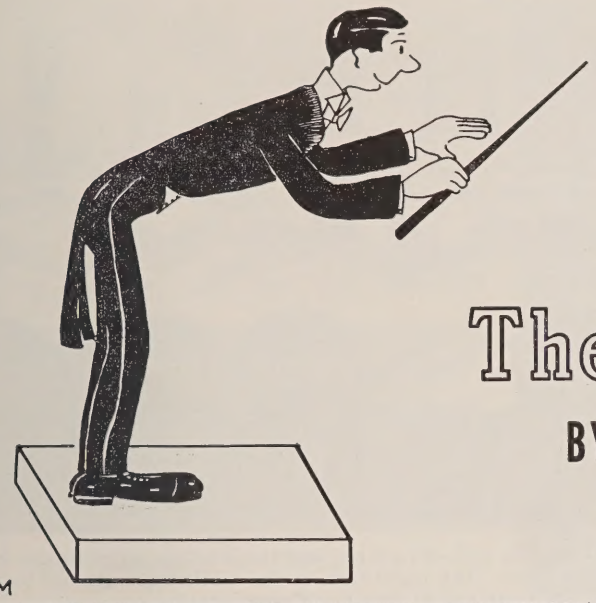

The Director Says...

BY GARRASON A. FARROW, 32°, K.C.C.H.

After having passed through, I hope, most of the real cold weather, I feel that we will be able to change to a more pleasant theme of conversation. So, as a last fling at this topic, I sincerely trust that the cold, rainy and snowy days have become mere memories of the past, and that we can now look forward to a season of more enjoyable Masonic activities.

The time is fast approaching for us to haul out our manuscripts, and once more to renew our acquaintance with the Scottish Rite degrees. It is indeed not too early to begin our studies and make plans for the Spring Reunion. It is surprising when we realize that time has passed so quickly, and that the date of Maundy Thursday is on April 3rd this year. This precedes Easter only by three days, which this year comes on April 6th.

So, it behooves us to bestir ourselves and shake off the lethargy of the long winter season, as the bears come out of their hibernation and awaken to a new life in this wonderful world of ours. Let us heed the admonition "take due notice thereof and govern ourselves accordingly."

With this bright season ahead of us, I wish for each of you a most delightful Spring, and with it success in your labors for the advancement of the Scottish Rite.

GARRY.

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Possible Candidates for Scottish Rite Degrees—Please Contact.

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Monroe Albert Paul, Old Trap, N. C.

Clifton Forbes Williams, Shawboro, N. C.

Thomas O. Gray, 1416 Rhem Avenue, New Bern, N. C.

Charles J. Stewart, Rt. 2, New Bern, N. C.

Kenneth R. Lewis, Rt. 4, New Bern, N. C.

Louis David Philyaw, Rt. 2, Trenton, N. C.

James Alexander Higgins, Rt. 1, Trenton, N. C.

William Preston Emerson, Rt. 1, LaGrange, N. C.

James William Carlin, Jr., Rt. 1, LaGrange, N. C.

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HISTORY OF FREEMASONRY IN NEW BERN

(Continued from Cover 2)

proper officers to preside over us, so that our works be conducted to the greatest glory of God, the satisfaction of the Masters, the Instruction of the Craft and the edification of the whole world. In the mean while, we pray ye Great Architect of the Universe to keep you, and every member of your Lodge, under his holy protection."

Signed by R. Ellis, Master; F. Stringer, S. W.; John Craddock, J. W.; and B. Manchester, Sec'y.

That the local Masons played prominent roles at this Grand Lodge organization meeting in Tarobro, after having done so much to arrange for the gathering, is proved by the fact that Ellis was named Senior Grand Warden, and Neale was elected Grand Treasurer. James Glasgow, who had resided for some time in New Bern, was elected Grand Secretary.

Manchester served as Secretary for the convention. A few days before the gathering he had been elected a delegate from the local lodge when Stringer had found that he would be unable to attend.

(To be continued in next issue)

WHAT IS THE SCOTTISH RITE?

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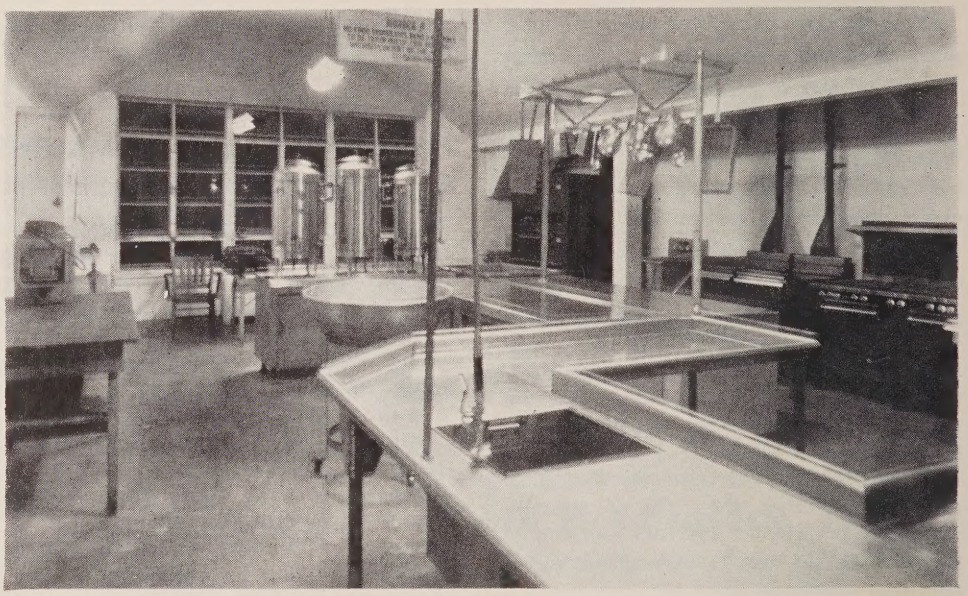

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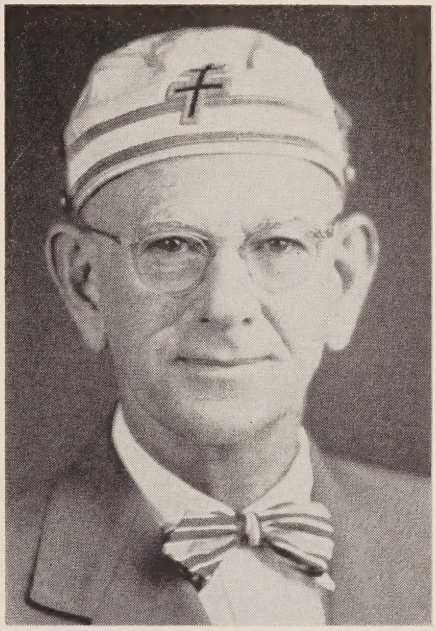
John Harvey Parker was born in Goldsboro, N. C. on February 28, 1883. He attended the public schools in Goldsboro, and afterwards the private school of Miss Alice Heartt and Mrs. Bragg in Hillsboro, entering State College (then A. & M.) in the fall of 1899. He graduated in 1903 with the degree of B.E. His early work carried him into Connecticut, Florida and Georgia where his Masonic career began.

On January 24, 1925 Brother Parker married Miss Anna Lawton Lumsden of Norfolk, Va. He is a member of Christ Episcopal Church in New Bern, N. C. and a member of the Vestry.

He became a Master Mason in 1911 in Savannah, Ga. and later demitted to St. John's Lodge, New Bern, N. C. and was elected Master of the Lodge in 1915.

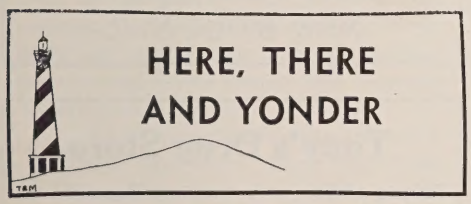


JOHN HARVEY PARKER, 33°

Brother Parker received the Scottish Rite degrees in 1916 and was invested with the Knight Commander of the Court of Honour in 1921 and coroneted a Thirty-Third Degree Mason in Washington, D. C. in 1939.

In 1936 Brother Parker became a York Rite Mason and was elected Grand Commander of North Carolina in 1947 and is now the Grand Secretary of the York Rite Bodies in North Carolina.

In order to run his many Masonic accomplishments it would require much more space than we have at our disposal. Brother Parker is, however, one of the outstanding Masons in North Carolina.



By E. P. BLAIR, 33°, Vanceboro, N. C.

"I REPRESENT"

By E. P. BLAIR, 33°, Vanceboro, N. C.

In the busy time in which we live today, during the stress and strain of our lives many of us are prone to forget one unalterable and unchanging fact, yet it is something we need to remember at all times, and particularly at the beginning of a New Year. We should bring our minds afresh—no man lives exclusively to himself, his conduct always involves others.

Yes, no man lives wholly unto himself. He may be a hermit, living aloof from his fellowmen with neither kith nor kin. He conforms to a way of life that either attracts or repels those aware of his existence. He is also the product of the people and forces that have made him what he is. He may be a hermit because of hereditary strains, early training and environments, or to escape the world's ruthlessness. His way of life is the accumulated effect of others upon him. When a man acts, his action involves the group or groups with which he is connected.

As a member of a family, a community or of a Fraternal, Political, Religious, Sports or Social Organization, the group is either helped or harmed by his conduct. "He that begetteth a wise child shall have joy of him." (Proverbs 23-24). Conversely a foolish son saddens his father's heart. This is true not only of sons but of any member of any family. Personal conduct carries with it joy or reproach to all with whom he is connected.

I meet a foreigner. I know nothing of his people. He represents to me more than himself. He represents his fellow countrymen. His conduct is my only means of appraising his people. Similarly one of my countrymen steps on foreign soil. He not only represents himself to the strangers he meets, but he represents me and all of the rest of his fellow countrymen.

A stranger hands me a card that informs me he represents a firm with whom I have had satisfactory dealings or which I know for its high quality of merchandise. I do not hesitate to do business with him. Conversely, he represents a firm of which I have never heard or have heard unfavorably. For this reason I am disinclined to do business with him, or I may take a chance to my sorrow, or I am surprisingly pleased with the result.

Considerable sums are spent annually in advertising a town's various attractions but much of this investment can be nullified by the mistreatment given visitors by the minority or even one of its merchants or resort owners. The best advertising any town or organization or family can have is the fulsome broadcasting of its high quality of service by those who have shared it whereas the worst is that given by those resentful of the advantage taken of them. In dealing with these strangers, I represent more than myself

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as an individual. The fair name of the community is either injured or enhanced by my behavior.

For the past two or three summer vacations I have spent a considerable portion of my time in a community to which I was attracted by the wholesome attitude and genuine spirit of friendliness of its citizenry. Likewise, we cannot help but be attracted to an organization by the persons who represent it in their daily lives.

The hotel at which I may be staying is headquarters for a convention and I soon discover the name of the group assembled. As this is my first contact with the organization, I judge it by the behavior of those in attendance. The delegates assembled represent more than themselves as individuals. They register the quality of the personnel of their organization.

Because each member of our great movement of Scottish Rite Masonry represents Masonry to the uninitiated, the greatest care should be taken in our demeanor. A man may be drawn to us or from our portals by our own representation or misrepresentation.

In the last charge given the candidate when "raised" he is admonished "to preserve the reputation of the Fraternity unsullied." He is reminded that from henceforth he is more than a private citizen responsible only to himself for his actions, that he is a representative of Freemasonry and that Masonry will be appraised by the nature of his conduct. He now stands before the world in a twofold relation; he owes it to himself to maintain his good reputation of the Fraternity he represents. His demeanor will not only exalt or lower his own standard among his brothers and fellows but the impression of the Fraternity given the uninitiated will be similarly exalted or debased. To preserve the reputation of Masonry unsullied will safeguard him from ignominy, make him worthy of the confidence placed in him and will crown his life with rich friendships, satisfaction, respect and honor.

We are a part of one of the greatest movements on earth save the Church of ours. The heritage with which we were invested must be preserved and interpreted through our own daily living. *There is no other way except for us to continually think in terms of "I Represent"—for indeed we do—whether we wish to or not—we still do.* We are its hands to do its work, we are its feet to do its walking, we are its eyes to do its seeing, and we are its tongue to do its speaking.

May the Supreme Architect enable us to do our part well for there is no other plan other than "I Represent".

Sovereign Grand Commander To Address K.C.C.H. at Winston-Salem, March 20 and 21

To: The Deputies and Secretaries of the Bodies in the Several Valleys of North Carolina

My dear Brethren:

You are advised that Illustrious Luther A. Smith, 33°, Sovereign Grand Commander of our Supreme Council, has definitely committed himself to attend the Reunion of the Scottish Rite Bodies and the Ceremonial of Investiture of the K.C.C.H. at Winston-Salem on March 20th and 21st of 1958, and that he will address the brethren on the occasion. The Ceremonial of Investiture, formal announcement of which will go forward in due time, will specify the details of this meeting.

I would very greatly appreciate it if you will notify the designates for the Thirty-Third Degree and the K.C.C.H., and such other of the brethren in your Valley as you think might attend this meeting, which will be the first appearance in North Carolina of Sovereign Grand Commander Smith since his election to that eminent position in 1955, and it is my hope that he may be greeted by a large number of our brethren in North Carolina.

I extend to you, and each of you, cordial and fraternal good wishes for a Happy Yuletide and Good New Year.

Sincerely yours,

THOMAS J. HARKINS, 33°
S. G. Inspector General
in North Carolina.

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COMMITTEE ON EDUCATION

[Note: The following report was submitted to and approved by The Supreme Council, 33°, Southern Jurisdiction, U. S. A., at the current Biennial Session in October, 1957.]

Your committee has examined carefully the reports submitted by the several Orients. These cover the whole range of public education in America and the interest of many Masonic bodies, especially the Scottish Rite.

We heartily commend the sponsorship of programs in some of the Orients for Fellowships in the School of Government and Foreign Affairs at The George Washington University. This was established largely with Supreme Council funds. Students taking this course of study must be graduates of a college or university and hence many times need financing for tuition and living expenses. The Grand Commander and his Allocution has reported on this fully and on the successful programs which have been inaugurated by several of the Orients. We, therefore, deem it unnecessary to elaborate other than to hope for an increase and growing interest on the part of our members. We recommend that all the Orients carry out plans to aid such young men and women as may be eligible to obtain this training for Government service.

It is evident from the reports that during the past two years there have been many questions affecting the public schools and the American principle of Church-State separation. These comprise such matters as demands of private schools for public support, Federal aid to public schools, insufficient revenues, litigation and legislation. It is likewise evident that there have been many harmful sectarian intrusions into the public school system. These are the type of threats that caused four Justices of the United States Supreme Court in the Everson case to say:

> Two great drives are constantly in motion to abridge, in the name of education, the complete division of religion and civil authority which our forefathers made. One is to introduce religious education and observance into the public schools. The other is to obtain public funds for the aid and support of various private religious schools.

The reports filed with your Supreme Council gives examples of these two drives in operation. One sect which, by its own figures, owns and operates parochial schools out of all proportion to the others —about 90 percent more student attendance than all the rest combined—has been the most active. It demands that the public support its sectarian schools, yet never reveals its own finances, and all the while schemes, strives, and demands for itself a monopoly on all education. It cannot be said that these schools serve a public purpose so as to deserve public support under any welfare theory for they teach not only religion but governmental doctrines that are foreign and contrary to the American concepts of government. This is evident by simply reading the textbooks used in these parochial schools.

Several recent State court cases have been filed and successfully prosecuted to restrain these clerical drives. In New Mexico over 25 public schools were on property owned by this sect. Nuns dressed in their medieval religious garb were employed as teachers and paid with public funds. The textbooks of this sect were used and paid for with public monies. Sectarian instruction and prayers were given and pamphlets and literature were distributed during school hours. The leaders of this sect selected and assigned the teachers, with concurrence of the public School Boards. Children who did not belong to this church were forced to attend the religious instruction or suffer inclement weather. Most of the schools displayed pictures of this sect on the walls. In holding that these practices violated the United States Constitution, the New Mexico Supreme Court said:

> In short, New Mexico had a Roman Catholic school system supported by public funds within its public school system.

In Missouri and Kentucky there were similar practices. The courts held there was a systematic and illegal intrusion into the public schools that violated the constitutional principle of no state aid for sectarian purposes.

In other phases of litigation affecting education, there is now pending before the United States Circuit Court of Appeals for the Ninth Circuit at San Francisco an appeal in which the Chairman of your Committee is attorney with our Deputy from Alaska, Howard D. Stabler. The suit was an action in Alaska to restrain its officials from enforcing laws giving free bus transportation to parochial schools, in violation, as we claim of the organic law. The trial court dismissed the complaint. Then an appeal was taken, which was argued by the Chairman of your Committee on July 8, 1957. A decision was rendered only yesterday and the following wire was received:

> We won Reynolds versus Wade. District Court opinion reversed Ninth

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Circuit followed our brief 100 percent.

The over-all situation is so alarming that we urge the issue be met openly, regardless of a mistaken hope for reciprocal tolerance or of avoiding contest. Consider, for example, the over-all growth of parochial schools in America since World War I. This, if continued, in time may cause such an imbalance as will have drastic results to our American heritage. Before World War I, the vast majority of American children attended public schools as our greatest influence for unity in a land of different social, religious, and national backgrounds. It was felt that, thereby, a more firm foundation for a democratic society would result. It was realized that if the 256 recognized religious sects in America were each to forsake public schools and conduct its own school the children of our land would be divided into just that many scholastic fragments. As of 1955, the number and proportion in such parochial schools, aided immeasurably by the compulsion on parents of the leaders of those sects that conduct such schools, had risen so there were 13 percent in nonpublic schools and 87 percent in public schools. If this ratio continues its present movement toward a numerical meeting, or even nearly so, there will be a corresponding basic change in the course of our country. It will mean the end of our traditional American Church-State separation.

We should recall the dismal warning of Horace Greeley in 1869:

> If our common schools shall perish, we may still have a country; but it will not be the land of liberty and equality for which our fathers toiled and suffered and poured out their blood.

It is, therefore, heartwarming to read in the reports to our Supreme Council that the members of the Scottish Rite are vigorously manning the American ramparts in our traditional role as the strong arm of Freemasonry. We have furnished effective leadership everywhere. Surely no other group, with its Masonic allies, is so splendidly equipped by tradition, dedicated men, specific objectives, and simple organization to conduct the good fight courageously and successfully. Our Masonic allies have done yeoman service, especially the Grand Lodges with Public Schools Week observances. One Grand Lodge has enacted Masonic legislation to the effect that matters of statewide public school import are not taboo under the euphemism of politics or of religion, but may be discussed in Lodges, committees formed, and finances furnished.

An amendment has been proposed to amend the state constitution of California to provide that there shall be no forced public tax support by grant, tax exemption or otherwise for nonpublic undercollegiate schools, including those that teach or instruct on sectarian doctrine forbidden in the public schools.

In order to place such a measure before the voters as an Initiative Proposal, it would be necessary to obtain within 90 days the signatures of 322,430 qualified electors. Steps were taken by an organization known as Californians for Public Schools, comprising men and women from all walks of life, to obtain the required signatures by solicitation throughout the 55 California counties. They succeeded in getting, within the time required, over ½ million signatures. The Secretary of State has issued a certificate so the measure will be on the ballot for voting by the electorate in the 1958 general election.

It is worthy of record that the Scottish Rite and its Masonic allies have not been *anti* any sect, creed, religion, or private school; instead we are *pro* American principles of freedom, their preservation and perpetuation. We advocate the cause of the public schools run by the people on a local level because it is the cornerstone of American democracy. Actually we advocate what many adherents of sects that conduct parochial schools have expressed, themselves, as good American citizens. For example, Michael Davitt, founder of the Irish Land League, and a leading Roman Catholic revolutionist, saw the issue clearly as early as 1906 when he battled British rule. In a controversy with the Roman Catholic Bishops of his country, Davitt wrote:

> The growing experience of progressive civilization is coming to see that the American system of universal and free secular education is the best all-round plan yet devised.

Many good adherents of that church gladly send their children to public schools. Many also feel it is not right to ask public funds for parochial schools that compete with the public schools. The Honorable Andrews Jacobs, former member of Congress from Indiana, and a devout Roman Catholic, expressed in Congress these views regarding public subsidies to parochial schools:

> Early this year I stated that in my opinion we could not wisely, nor constitutionally use public funds in support of parochial schools . . . Our parochial schools are an adjunct of our religion, established for educational use instead of using our public

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schools, solely for sake of the child's religious training.

It is encouraging to note that Baylor University, at Waco, Texas, is now entertaining a proposal for the establishment of the "J. M. Dawson Studies in Church and State." This well could be the forerunner of similar chairs in other institutions. Scholarly research of the American Church-State separation doctrine should be kept alive. Request has been made of the Grand Commander for a contribution and since this is included within the scope of the program which we recommend later in this report, we make no specific recommendation at this point.*

THE GRAND COMMANDER'S PROGRAM

The most encouraging note we hear sounded in the reports to the Supreme Council is the enthusiastic support of the Americanism Program advocated by our Grand Commander. This is directed toward the inculcation of Americanism, teaching of the Constitution and Bill of Rights, and explaining the *why* of public schools.

It is the unanimous opinion of your Committee, therefore, that the Grand Commander truly has "blazed a trail" for a *positive* and *practical* program that should be set in motion immediately. It will be in line with our traditional Scottish Rite leadership and the reliance of others upon us for such leadership. It will result in national recognition and be a concrete tie-in with the Masonic Craft. It will give another strong, motivating reason for Masonic existence and destiny. It will serve notice on all advocates of foreign isms, all enemies of public schools, that we intend to maintain our cherished American freedoms. It will attract to our fold the young and the virile man.

We suggest the following specific methods of achieving the purposes and objectives of this Americanism Program:

(1) Inform and educate the public, the students, the teachers, the administrative staffs, and School Boards on Americanism, the Constitution, the Bill of Rights and the Magna Charta. Our activities in all these respects would be available as needed. There would be no thought of intrusion. We desire merely to be helpful and cooperative. We have great pride and faith in the American public school system. The contribution of our great organization and of its resources will be truly unselfish. (2) Prepare and distribute material showing the origin, development and purpose of the public schools. (3) Establish Scottish Rite public school scholarships whereby the Grand Commander will give annual awards for the best theses or dissertations on Americanism and public schools by graduate students working for doctorate degrees in the field of education. (4) Request public school authorities to include in their curricula the material thus developed on the origin, development and purpose of the public schools. (5) Support and sponsor Public Schools Week observances in such of the states as may desire this help. For this purpose liaison can be maintained and material furnished of successful observances that some states have conducted for many years. (6) Establish a national public relations program whereby there will be released to the public through all media, including television, press radio, and printed materials, stories dealing with America, and the public schools, and telling what is right and good about them. (7) Interpret to the public through the media, including television, press, radio, and printed materials the objectives, programs and policies of the Scottish Rite. This would be in furtherance of making friends, winning public favor, as well as keeping our own members informed. It should be done in such a way as will result in an intelligent understanding and induce a positive and favorable response; also, so as to avoid or counteract derogatory publicity. The Grand Commander would be the central source for such releases and programs.

It is realized that the foregoing presents a formidable vision of investigation, planning, direction, execution, and finance. Your Committee, therefore, recommends that the Grand Commander be authorized to employ such Director, administrative assistants and personnel, and to do all things necessary or convenient, to carry out this Americanism Program and to pay the expenses out of the Supreme Council general funds.

Fraternally submitted,

HENRY C. CLAUSEN, 33°,
Chairman
THOMAS J. HARKINS, 33°
WILLIAM B. MASSEY, 33°
LESLIE M. SCOTT, 33°
THOMAS C. LAW, 33°

*The Supreme Council made a substantial donation to Baylor University in support of the J. M. Dawson Studies in Church and State mentioned in the above report.

Smith was sitting down to breakfast one morning when he was astounded to see an announcement of his death in the newspapers. He rushed to the phone at once to call his boss. "Hello," he shouted. "Did you see the announcement of my death in the newspapers?" "Yes," the boss replied. "Where are you calling from?"

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——OUR ADVERTISERS HELP US—LET'S HELP THEM——

Saytama Prefecture, Japan
13 December 1957

Mr. Charlie Seifert, 33°
Scottish Rite Bodies, Secretary
New Bern, N. C.

Dear Charlie:

Your letter of 22 November reached me a couple of days ago, and I thank you. I have also received the November copy of the *Bagpipe* which I always enjoy reading.

It was good to hear that Brother Jean Lyons finally received his degrees in Tacoma and I feel that he will take an active part as he did in Moriahyama Lodge here in Japan. And speaking about Blue Lodges, last Monday I attended the Kanto Lodge, I mentioned in my article; they had four for the 3rd degree, and all the work except a few words here and there, was in the Japanese language. It was entirely out of my way, Charlie, but I got a ride back and forth so I attended it with several brethren from different lodges. Charlie, it is a unique experience. Several years ago I attended meetings in New Orleans at the French, Spanish and Italian lodges where the work done is in the native tongue.

It is always a pleasure to send you eligible candidates, and no matter where I am, Charlie, you can rest assured that I will keep on sending you petitions. After all we join this great fraternity of ours to serve, not to carry a card. I feel that only when a person serves, then and only then, he can appreciate the work and the organization. But I am only doing a very small part, Charlie.

In the November issue of the *Bagpipe*, on top of page 13, I noticed with interest a picture of the Scottish Rite Aide Cap. Charlie, I would consider it an honor indeed, to get one. Won't you please send me the requirements? I would love to wear it to the Scottish Rite meetings I attend here. . . . It says for further details write your Secretary. . . . Charlie here I am ready to go to work for one.

Hope to hear from you at your convenience, and wishing you all a Very Merry Christmas and a Happy New Year.

Sincerely and fraternally yours,

STELIOS M. STELSON
Hq 500 MI Group, I & D Section
APO 613, San Francisco, Calif.

Munich, Germany
30 December 1957

Dear Charlie:

Best wishes to you and all the brethren for a Happy New Year. Most of all I hope you will have classes and overflow during 1958.

I'm enclosing a copy of our Christmas menu which has a picture of the new hospital plant on the front cover. The hospital has 300 beds and is a very nice assignment. But I must say I miss Ft. Bragg and the visits to New Bern.

Fraternally yours,

DENNIS WILSON

Route 2—Brookside Drive
Swanton, Ohio
December 7, 1957

Dear Brother Seifert:

Once again I must bother you with a change of address. My former address was 104 Franklin Ave., Swanton, Ohio. My present correct address is at the top of this sheet. I was married in the fall of '56, lived in an apartment for a year, and now have purchased a home so this address should stick for several years.

I enjoy reading each issue of *The Bagpipe* and have especially liked the historical articles on New Bern Masonry.

Last spring the Valley of Toledo Reunion was held over a period of 3 weeks with a 1½ day session and 4 or 5 nights of degree work. I made special effort to see the night sessions as both my father and father-in-law were candidates. Several nights I sat beside a visiting brother from Texas who helped refresh my memory on S. Jurisdiction work. Although it has been over three years since I have visited New Bern my memory tells me I prefer Southern Jurisdiction S. R. work over that of the North Jurisdiction S. R.

Season's greetings to all of you.

Sincerely,

DONALD E. ALLEMAN

1012 Azalea Drive
Alameda, California
26 December 1957

Dear Charlie:

Enclosed you will find personal check for my Scottish Rite dues for 1958—it seems as if that's about the only time I find time to write to my old friends in New Bern anymore. Also please notice my new address above. I can't recall if I had written to you about it or not, however, the *Bagpipe* still is addressed to my former address. *The New Age* is coming to me with my new address on it.

We moved into our new house here in Alameda late in August and we are enjoying it immensely. After being out of the Navy now for almost 1½ years I find civilian life agreeing with me and I know the good wife enjoys having me home permanently. December the 10th past I was appointed Senior Steward of Apollo Lodge #396 F.&A.M. here in Alameda and after affiliating with Apollo last November (1956) I considered it a great honor

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to be appointed to the line in Blue Lodge so early, even though I had been a constant visitor for 3 years prior to affiliation. It's a friendly lodge and as my wife and I plan to make this our permanent residence I thought it only proper to have my Masonic Lodge here.

I enjoy the *Bagpipe* very much especially the "Editor's Mail Bag". Once in a while I see a name that strikes a bell which makes it all the more enjoyable. Bro. Carl Marble and I still see each other frequently and visit with each other—we both work at the U. S. Naval Air Station here. We're both "retired" old Navy men—we say 'retired" but actually it's just from the Navy.

Charlie, I keep saying that one of these days I'll get back there to pay you all a visit—Maybe this New Year we will make it. If all goes well maybe in July, that's when the lodge is "dark" here and when I'll have to plan my vacations for the next 6 years or so.

Give my best regards to all there at New Bern—and I hope you and yours have had a very Merry Christmas and extend my best wishes for a very Prosperous New Year for the Scottish Rite Bodies of New Bern, and its many members.

Fraternally,

HARRY B. CONWAY, JR.

Maint. Det. 1st F.S.R.
F M F Pac. M. C. B.
29 Palms, Calif.

Dear Bro. Charlie:

Somewhere in my travels I have lost or misplaced my 14° ring and am very anxious to get another one so would you be kind enough to let me know if I could purchase a ring from you, or where I can order one, as I have been unable to locate one here on the desert.

Now just one other favor, would you have my address changed on the *New Age* and *Bagpipe* so I can receive them without so much delay as I enjoy both magazines very much.

With my best personal regards to you and all the Brethren, I remain,

Fraternally yours,

GRANT R. DOYEL

---

19 January 1958

Dear Brother Seifert:

I enjoy *The Bagpipe* very much. It is very interesting and keeps the brother away from N. C. informed on what is going on.

I think the "Lost in the Jungle" column is very worthwhile and I have located one of them for you:

Harvey Steele Rowland, Jr., 32°
109 Northeast 4th Street,
Idabel, Oklahoma.

Keep up the good work.

Sincerely and Fraternally yours,

WARREN M. FOWLKES

LOST IN THE JUNGLE

Ethna G. Anderson, 32°
Robert L. Anthony, 32°
Lloyd V. Boisky, 32°
Henry W. Buse, 32°
Vernon C. Byers, 32°
Johnnie Alton Davis, 32°
Vernon G. Dixon, 32°
Henry Thomas Eddins, 32°
William W. Eldridge, 32°
Arthur W. Fisher, Jr., 32°
Nathan J. Forb, 32°
Gilbert S. Hancock, 32°
Earl D. Knauff, 32°
Eli John Lloyd, 32°
Edgar G. Lougee, 32°
Astor C. Lucas, Jr., 32°
Malcolm L. Mitchell, 32°
Louis Augustus Pittman, 32°
Ivory Purser, 32°
John C. Poole, Jr., 32°
Stanley A. Rawls, 32°
Austin J. Ross, 32°
Harvey S. Rowland, Jr., 32°
Gordon W. Simpson, 32°
Victor Lee Sitton, 32°
Joel H. Skelton, 32°
Lynn D. Sloat, 32°
Earl E. Sutton, 32°
James Douglas Taylor, 32°
Thomas H. Taylor, 32°
William Floyd Thomason, 32°
O. R. Turlington, 32°
Robert A. Walton, 32°
James Thomas Warnick, 32°
Guy M. Washburn, 32°
Alexander S. Walker, Jr., 32°
Clifton Neil Wayne, 32°
Rupert C. Wesley, Jr., 32°
Thomas A. White, 32°

If you know the present address of any of the above Brethren, kindly advise the Secretary's office, Box 1030, New Bern, N. C.

TURNABOUT

A dealer was ready to take his wife and four children for a Sunday afternoon auto ride, when his wife started out the door. "This time," she said, "you put the children's coats on, and I'll go out and blow the horn!"

Professor: "I won't begin today's lecture until the room settles down."

Voice from the rear: "Why don't you go home and sleep it off?"

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SOME ANSWERS

These questions and answers by the Grand Secretary of Virginia appeared in the *Virginia Masonic Herald.* There are those who would give him an argument on some of the answers but that is what we like about Freemasonry.

Q. What well known Mason and Patriot was killed at the Battle of Bunker Hill?

A. General Warren.

Q. What famous French nobleman, an officer in the American Army, was a Mason?

A. General LaFayette.

Q. Did the Masonic Fraternity help promote the public school system?

A. Yes, in New York State.

Q. Do the lodges in Massachusetts have numbers similar to other states?

A. No.

Q. Where was George Washington made a Mason?

A. Fredericksburg Lodge No. 4.

Q. Of what Lodge was George Washington Worshipful Master?

A. Alexandria No. 22.

Q. Did George Washington ever attain position of Grand Master?

A. No.

Q. How many United States Presidents have been Masons?

A. Thirteen (13).

Q. Which ones of the Presidents attained the position of Grand Master?

A. Jackson of Tennessee, Truman of Missouri.

Q. Who are the Saints John?

A. Saint John the Baptist and Saint John the Divine, two eminent Christian patrons of Masonry.

Q. Why is the year 1717 an important factor in the history of Freemasonry?

A. The first Grand Lodge was formed in England in 1717.

Q. What city in England has been called the Mecca of Masonry?

A. York.

In Memoriam

Let us clasp hands as we walk together.
Let us speak softly in friendship's tone,
For none knows on the morrow whether
Two pass on—or but one alone.

Edward A. Barrington, 32°	**New Bern, N. C.**
Jesse F. Crisp, 32°	**Oak City, N. C.**
Charles J. James, 32°	**Hillsboro, N. C.**
Kenneth Irwin Lynch, 32°	**Washington, N. C.**

Q. Who were the Athol Masons?

A. The Athol Masons who were presided over by several Dukes of Athol.

Q. Who were the Modern Masons?

A. The English who re-organized in 1717 under the Grand Lodge of England.

Q. What is a hectacombe?

A. 100 oxen said to have been sacrificed by Pythagoras upon his discovery of the 47th problem of Euclid.

Q. Why are there but three degrees in Masonry?

A. All of Masonry is based on the 3 Symbolic Degrees.

Q. Why is the Third Degree called the Sublime Degree of a Master Mason?

A. Because of the exalted lessons it teaches of God and a future life.

Q. What are the Symbolic degrees in Masonry?

A. The first three, E.A.; F.C.; and M.M.

Q. What is the largest Grand Lodge in the United States?

A. New York.

Q. What was the Baltimore Convention?

A. A convention of Masons which met in Baltimore in May 1843, it consisted of delegates from about 14 States and the District of Columbia.

Q. Who only may make a Mason at sight?

A. A Grand Master.

Q. Is Masonry a secret society?

A. No. A Secret Society is one which seeks to conceal its existence and its objects.

Q. What is considered the color of Masonry?

A. Blue.

Q. Why is modern Masonry called speculative?

A. Because it teaches Moral, Religious and Philosophical Doctrines and Ethics as distinguished from the operation engaged in the principles of Architecture and the construction of edifices.

Q. What is a Lewis Mason?

A. The Son of a Master Mason.

Q. What is the present Masonic membership in the U.S.A.?

A. Over 4 million.

Q. What state has the smallest membership?

A. Nevada.

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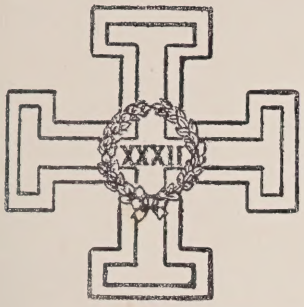

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Lodge of Perfection	$ 60.00	$3.00
Chapter of Rose Croix	30.00	1.00
Council of Knights of Kadosh	30.00	1.00
Consistory	30.00	1.00
(Including subscription to Bagpipe)		
Total	$150.00	$6.00

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Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

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"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles? _____
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

_____

_____

Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
Masonic Temple, New Bern, N. C.

PETITION SECURED BY _____

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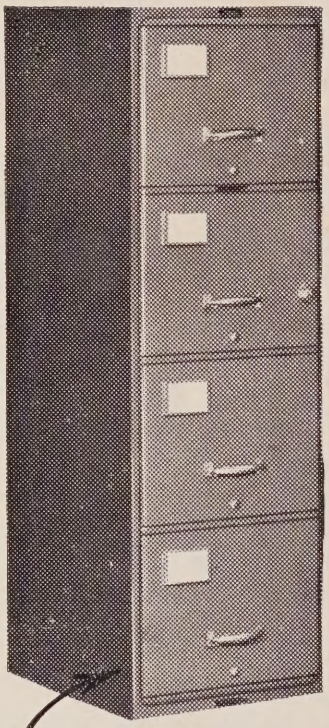
April 8th, 9th and 10th



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